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THE EFFECT OF THE REVOLUTION UPON THE RELATIONS BETWEEN CHINA AND THE UNITED STATES

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to the recent International Congress of Chambers
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The Chinese people, heretofore silent and submissive, rose up so suddenly and simultaneously last year, that even careful observers were totally surprised. What was even more unexpected was the incredible brevity and unparalleled bloodlessness of the Revolution. In less than one-third of a year, they have removed a monarchical system which had been regarded as unremovable, and introduced a democratic government which has stood the test during the most dangerous period of the last eleven months. They have done all this with a moderation and sanity which have never been paralleled, thus setting a new standard in the fighting and winning of revolutions by peaceful methods.

What is going to be the effect of this upheaval upon the relations between the two largest nations on the Pacific? This question concerns us especially, for upon it largely depends the greatness of the one, the stability of the other, and the prosperity of both.

In order to ascertain this effect, we may first of all examine what this great change means. It has been repeatedly said that one of the most certain results of the Revolution will be the increase of China's foreign trade. In spite of all sorts of drawbacks, this trade has already reached the enormous proportion of 870 million taels¹ in 1910, as against 455 million ten years ago. In other words, even behind closed doors, this trade has increased almost 100 per cent during the short space of a decade. Enormous as this

¹ A tael equals about 75 cents in American money.

foreign trade may appear, it only represents two taels, or one dollar and a half per capita per year, which may easily be increased to five billion taels, if every Chinese consumes only one-half as much as each of his eastern neighbors, the Japanese. Therefore, we can see from all available signs that there is not the least doubt that this phenomenal increase of foreign trade will soon take place.

Side by side with commerce, China's industries will advance. She will bend every effort to utilize the enormous latent power of the millions and millions of her laborers for the development of her unlimited resources. When we recall that each one of these millions of the so-called coolies, who now idles his time away and proves to be a burden to society, on account of lack of productive occupation, has in him not only the power of making a comfortable living for himself and his family, but of adding a considerable share to the sum total of the wealth of the nation, if he is only given a fair chance to work, we may then have some idea of what these teeming millions mean. As the United States is gifted by nature with the inexhaustible power of Niagara and other falls, so China is no less blessed by God in having an equal, if not more precious amount of power in her immense industrious population. What China is now trying to do is to turn these millions to account, so that the misery and sufferings of which we have heard so much, may be changed into happiness and content, not by charity from outside but by making use of the worth of these sufferers themselves. The railroads—thousands and thousands of miles of them—must soon be built. Following the railway, the mines, which are not only extraordinarily rich but almost numberless, must be opened. Industries will in turn spring up. Forests will be developed and agriculture modernized. In short, China will be completely transformed.

Side by side with this material development, moral and religious advancement will also engage our attention. Indeed, from what the writer has seen and heard, he feels justified in saying that more effort will be devoted to the elevation of the moral and ethical standards of the people from now on than ever before, and that the belief in a single

Deity will be more rigorously revived, and eventually adopted as the dominating, if not the only, belief in China. This may sound impossible; but we must remember that the Chinese are a practical people, and that they are already beginning to see that there is no other religion which is more enlightening and practical than true Christianity. Moreover, true Christianity, more than any other religion, agrees with Confucianism. As a matter of fact, these two doctrines can well be moulded together so as to be mutually helpful. Christianity supplies the part which Confucius has omitted, while Confucianism, in China at least, could render Christianity not only easier to understand, but more up to date in every day life. The idea of God has been repeatedly, though vaguely, emphasized in the teachings which constitute Confucianism. Again and again, we find passages in the ancient books which refer to the Almighty as being omnipotent and omnipresent. By careful interpretation and with due notice of the difference in the religious temperament of the Chinese and in the characteristics of expression in the Far East, the true lovers of God could take advantage of the present change to Christianize China while the scientists and engineers are "materializing" her.

We said a moment ago true Christianity, because, like everything else, Christianity could be made to mean different things to suit various occasions, according to the degree of man's emotions or other circumstances. The apparently mechanical worship taking place all day and all over the streets in Russia does not seem to be the same thing as that shown by some of the reverent prayers offered in some of the churches elsewhere, and yet both are called Christianity. The heartless religious massacres of the middle ages, of which more than one sect were guilty, do not appear to be much more justifiable than the massacres recently reported to be taking place in Constantinople, and yet we understand they all were inspired by religious devotion and for Christian purposes. Therefore, we say true Christianity, for we do not need any more Christian superstitions in China than we need any other kind of superstitions. True Christianity must be that which only aims at the promotion of filial piety to God

and good fellowship among men. Anything that conflicts with this, to the writer at least, is not true Christianity. Therefore, we say true Christianity harmonizes, rather than conflicts, with Confucianism. The former attitude, harbored by some, of implacable hostility to all religions, ethics and philosophy other than Christian, and the persistent ignoring of the virtuous traditions and elevating customs which have acquired the dignity of venerable antiquity, is injurious to true Christianity itself; for such an attitude of disparaging one, deriding another and sneering at everything else that is found in the country, incurs the risk of defeating the very object which Christianity itself aims to attain. Indeed, such dogmatic efforts are liable to disintegrate the present social fabric and bring about the collapse of the existing morality without, or at least before, firmly establishing a proper substitute. Therefore, it is only by an enlightened method, that Christianity may be made to bear its proper share of fruit of blessing in the regeneration of China, while by continued dogmatism, we can only reap thorny disputes.

I have spent so much time on the question of religion for I believe that in the regeneration of China, material as well as moral and spiritual advancement must go side by side. What has saved China from disintegration during all these centuries and enabled her to stand the test of age is not material prosperity alone, much less military prowess, but her sacred inheritance of integrity in business, her unparalleled love of home and her tradition of avoiding going to extremes. In acquiring what is good in the western civilization, we shall endeavor to keep what is good in the civilization of our own.

Therefore, what we are aiming at now is to remove all defects in law or custom, to do away with all that dwarfs knowledge or stifles the freedom of thought, as well as to clean away all unworthy elements in pride of race. We want to remove all these obstructions to progress, and change the past supercilious contempt for Western learning and Western help into enthusiastic eagerness and genuine respect. In short, we want to make a complete "house-cleaning" so that we may be able to enjoy our own inheritance as well as

to contribute our share to the world. Instead of simply hearing people say it was our forefathers that first made gunpowder, invented printing, discovered the compass, and made many other useful inventions years ago, we want to do something ourselves. Many may have reasonably wondered why the Chinese should have stopped contributing to the material advancement of the world after their early and marvelous start, and some others may have even ridiculed us for being unable to keep up the record made by our forefathers, as shown by the absence of further important material contributions to civilization. We admit this failure with regret, but we must point out that it has not been due to our lack of capability but to its strangulation and wrong application. We have made little material advancement, because we have been applying our mind and energy entirely to the study of certain fossilized classics and the writing of a certain stereotyped system of essays. Think of what America could expect if she should make all her students study nothing but Shakespeare and use the ability of quoting passages from Cicero or Caesar as the criterion for selecting her officials! And yet, with few exceptions, that has been actually what China has been doing during the last one thousand years. Even our severest critics will understand why we have failed to advance materially as much as we should, when they know that we have been led by a false system to apply our intellects and energy in such a remorsefully wrong way.

Some may ask, why has China not found out earlier that she was in the wrong channel. The only excuse she can offer is that her self-sufficiency and comparatively high level of development, reached a thousand years ago, led her to feel that she could get along well without any more feverish struggles for material advancement. We are an original race, unmodified and unstrengthened during thousands of years by the introduction of any foreign blood. We have been separated and segregated from all of the growing portions of humanity during all those ages, and left to act and react upon ourselves. As a result, we have obtained a great fixedness in our own characteristics. We are said to be lacking in the faculty of true discrimination; but if we

were it is because we have long been deprived of all opportunity to compare or contrast ourselves with equals, much less with superiors. We refused to learn from others, because for centuries we had been in contact with few who could teach us. We are, you may say, too closely bred and rendered near-sighted by continually gazing upon ourselves. Our faculties have been over-developed, wrongly developed, and at the same time, perhaps, under-developed. We acknowledge all our shortcomings of the past; but we cannot yet admit that today our faculties are either too weak or too decadent. To the contrary, we have waked up and are determined to go forward and learn from all others. We may appear a little awkward in the beginning in adapting ourselves to western methods, but we feel certain that we can make progress and finally catch up. All that we need is a little time to readjust ourselves to the new order of things. With a reasonable amount of help from our friends, and taking advantage of our inheritance, we feel we shall soon be able, not only to take care of ourselves, but to contribute to the world as our forefathers did of old; and our only plea is that we may be permitted to work out our own salvation.

What China has already accomplished only proves that she is able to, and will accomplish more. Within the short space of six years, and under almost insurmountable difficulties from both economic drawbacks within, and diplomatic hindrances without, she has practically wiped out the devilish habit of opium smoking, so evil in its effects and so difficult to eradicate, that it makes all other kinds of habitual vice seem insignificant.² She has made unexpected progress in the abolition of the time-honored and universal fashion of foot-binding, and has almost completed the removal of the queue.³ Moreover, in the incredibly short time of forty-eight hours, she has accomplished the well-nigh impossible feat of changing her calendar of many hundreds of years standing. She has done all this quietly, modestly, and in a

² Consult also the author's article on "How China is Fighting Against Opium" in *The World Today* of July, 1910.

³ Also see the author's article on "The Abolition of the Queue" in the *Atlantic Monthly* of June, 1911.

business way. What China wants now is simply a chance to enable her intellectual, moral and material inheritance, which God has given to her and preserved for her during all these ages, to improve her own condition as well as to contribute the share which she owes others in solving the problems which are now disturbing the stability of mankind.

The Chinese have been known universally for their superiority as individuals and their weakness as a collective body. Writers say that the backwardness of China herself has been due to the lack of cohesion among the Chinese. Indeed, most of the struggles which China had heretofore were fought, not by China as a whole, but by three or four of her provinces. Once the Chinese millions unite, their collective strength will be increased in proportion to their individual superiority. If the recent Revolution has done nothing else, it has created a unanimity of sentiment and a feeling of oneness among the Chinese people. When the cause of the Revolution was understood, the northerner and the southerner, the man from the east as well as the man from the west, all rushed to the revolutionary camps, eager to fight shoulder to shoulder and ready to fall side by side. Indeed, as remarked by some correspondents, such united sentiment has never been seen in China before. When the time came for a compromise, these men were just as ready to lay aside all personal considerations for the safety of the country as they were ready to lay down their lives during the Revolution. The unparalleled self-denial exemplified by ex-President Sun and others in removing all misunderstanding and in bringing about a closer union between the north and the south, are but typical of the feeling of the thinking class. Indeed, it is the unprecedented oneness of sentiment of the Chinese people that has brought the Revolution to such a speedy and bloodless end; this unison of feeling is bound to grow and prove instrumental in the regeneration of the country.

Therefore, the recent change has brought China to a point where she can, and will, no longer remain the Rip Van Winkle of the Far East. During the coming generation, she will, to use the common expression, have either to make or to

break. We may see that selfishness has already led some of the powers to think that the awakening of China is not to their advantage. They believe it is to their interest that China should sleep always and remain ignorant eternally, so that they may satisfy their insatiable lust for grabbing other people's land and property. Indeed, some have already begun to take an unfair advantage of our situation to plunder, and have advanced arguments to justify their nefarious rascality in the eyes of the world. It is hardly necessary to comment seriously upon the validity of their arguments, since Satan never has any difficulty in quoting the Scripture, when he finds it handy for his devilish schemes. Therefore, we hear that Russia bases her claim to outer Mongolia upon her recent discovery, as the Russian press says, of an old document, somewhere in Siberia, which shows that Mongolia should be taken away from China.⁴ To a less degree, England also seems to think that by some divine right, she has a claim on Tibet, etc. But as said by many impartial observers and well-wishers of mankind, these arguments however plausible they may appear, and like poetry, however elegant they may seem to their authors, are not only false and unsound, but do not even contain enough substance of reason to disguise or conceal their real underlying motives of outrageous robbery.

Some of these vultures have been lurking around us for many years, and are now becoming more impatient than ever before, for they fear that now may be their last chance. On the other hand, after having emancipated themselves by both right and blood from the imperialism of the Manchu Court, the Chinese people are not likely to suffer the imperialism of the Russians or any other people. If we should inherit the foreign debts and enormous indemnities, much of which was iniquitously imposed upon the dissolved Manchu government, as the powers seem to take it for granted that we do, then by all laws of mankind, we feel we should also inherit the territories which were not only indisputably under the Manchu government, but have been rightfully inherited

⁴ See *Nineteenth Century Review* of October, 1912.

by us from time immemorial. Even filled with deliberate prejudice, the Russians themselves ought to know by conscience that Mongolia is ours, and that their argument⁵ in claiming that territory is not only untenable, but ridiculous, or even childish, when Russia herself urges that the obligations of the same Manchu government should be met by the Republic.

Here is the danger. If such greedy powers should purposely be so blind to the truth and actually take an undue advantage of our situation to plunder, and should the true friends of China be misled by some special interests to silently approve such plundering, they would only arouse the wrath of a people that may yet be able to protect and maintain what is right. The Chinese today feel and know what belongs to them, and are convinced by conditions in Siberia and elsewhere that subjugation by a foreign power only means strangulation of all possibilities of advancement, both materially and otherwise. They can tolerate anything and everything but further grabbing of their land. Therefore, by permitting or countenancing these powers to take an unfair advantage to slice territory from China, the civilized nations might drive the Chinese to revenge in such a way as to turn what is soon to become a great "hive of commerce" and prosperity into a cursed land of carnage and "Boxerism" as well as to endanger the peace of the world and paralyze the advancement of mankind, while by the exertion of a due amount of effort to maintain international justice to China during this period, they may enable the Chinese people soon to be able to take care of themselves and to contribute a great share to the promoting of honorable peace among nations as well as to the advancement of general human happiness. Today, therefore, is the time when the great nations like the United States can either make the Chinese millions a mighty instrument for promoting peace and prosperity, by helping them to make their intended progress, or else they can drive these same peace-loving

⁵ Their argument is, that as Mongolia belonged to the Manchu government, therefore it is free of China when the Manchu government is removed (see *Nineteenth Century Review* of October, 1912).

people, contrary to their will, to become bloodthirsty fiends for revenge, by countenancing the pending plunderings. Ought the Christian powers, above all the United States, to stand inert and see the vultures swoop upon China so soon after we have undergone such a serious "operation," and made a successful effort to recover and go forward? Would they drive us to desperate recklessness just at the moment when we begin to try as hard as we can to carry out the very reforms and accomplish the very ends which their own people and statesmen have been trying for more than sixty years to drag us to accomplish? By concerted action, not only China but even the strongest nation in the world could be wiped from the map! In this enlightened age of ours, should all nations show no regard for the common right of humanity, and ignore the just claims and inalienable inheritances of others? Should friendship mean words alone?

Of course we understand that nations are not benevolent institutions, and that their legitimate object is to promote the interests of the people within their charge, while the protection of the weak or the uplift of mankind are said to be only favorite expressions to suit certain occasions. But even from a purely selfish point of view, we can also see that it is of mutual and unqualified advantage that the two sister Republics should become closer and more sympathetic toward each other. Their aims, aspirations, needs, resources and many other characteristics, are extraordinarily harmonious and coöperating. All observers agree that the chief, if not the only, aim of the United States, is to develop commerce. As said Mr. John Foord, the able secretary of the Asiatic Society, the whole purpose of American diplomacy in China has been the furtherance of trade.⁶ American statesmen, business experts and veteran writers, have again and again emphasized the importance of the Chinese market. It certainly could not be of advantage to the American people as a whole, should China be Russianized or even remain weak.

On the other hand, the Chinese have made it long since clear that they welcome America's trade, and that, with

⁶ G. H. Blakeslee: *China and the Far East*, p. 114.

their own wholesome traditions and unlimited inheritance, they can certainly prove of considerable value and assistance to America, at least in this matter of commerce. Sending your first ship of trade to China in 1784, the American merchant has from the outset obtained a good footing.⁷ By leaps and bounds this trade has continued to grow until today it is second only to that of Great Britain and Japan, with a good prospect of catching up with both.

The existing trade of America, which is already approaching one hundred million taels a year, is but a small fraction of what may be expected to follow the opening up of the country. Those who know what possibilities lie in China's trade say that to increase the present figure ten times is but an easy matter, and that America should soon be able to compete even with Great Britain for the lion's share, if American merchants will only go after that trade which lies at their feet. Instead of the former closed doors which American statesmen tried so hard, for many years, to hammer through, today the whole country is ready to open. The Chinese are not only willing, but anxious to trade with America, for they know that she does not grab their land under the cover of trade or Christianity, and they also feel that the wider the sphere of mercantile relations between China and the United States, the more intimate the two countries will become. The writer is happy to say that the high type of business men of both China and the United States is going to contribute no small share to the unparalleled good relations between these two countries. The recent contact with so many leading business men of this country during the writer's tour from Boston to San Francisco impresses him vividly with their sterling worth as well as their capability and readiness to promote what is good. It is also gratifying to say that in this good effort the American business man may find in the Chinese merchant a worthy and, perhaps, helpful mate. Therefore, there is every reason to believe that as your trade with China began at the begin-

⁷ Portuguese merchants were the first to come to China in 1516; England came second in 1637; while the United States was the seventh. *China Year Book*, 1912, p. 74.

ing of your Republic, so it should take a new turn of prosperity from the beginning of our Republic, unless the United States should change her former square-deal policy.

It may also be mentioned that above all the United States is a power of the Pacific. The purchase of Alaska, the acquisition of Hawaii, the occupation of the Philippines, together with the construction of the Panama Canal, make it unmistakable that the future activity of America will largely be directed towards the Pacific Ocean. It is inevitable that it should be so, for the Pacific, as prophesied by William H. Seward half a century ago, is soon to become the center of civilization. Moreover, as it was the achievements on the Pacific in 1898 that gave the United States her place in the opinion of the world, so it will be what she accomplishes on the Pacific that upholds her position and prestige. China, in spite of her slowness, is yet able, and bound, to play an important part in determining the affairs on that ocean. The good will of that vast country, with her teeming millions, unlimited resources, and wholesome traditions, deserves not only to be maintained, but to be improved. The open door, which in reality means more than an equal opportunity to your trade and advancement,⁸ for which your statesmen have been fighting so hard, should not be slightly sacrificed and gradually closed by a silent approval of, or inert indifference toward, the land-grabbing which some of the Powers are planning. Because every foot of China Russianized or in any other way alienated, means just that much damage to American trade and prestige. The United States has so committed herself, and is so peculiarly related with China from the beginning of their intercourse, that the harm done to the one is bound to be felt by the other sooner or later. Indeed, "every blow aimed at the independence of that ancient empire," as remarked an able American writer, "is a blow at the prestige of this Republic, part of a deliberate attempt to make the position of the United States in 'the world's great hereafter' that of a second-rate power."⁹

⁸ This is perhaps why some nations prefer and actually brought about the closed door in some parts of the country.

⁹ G. H. Blakeslee, *China and the Far East*, p. 111.

Therefore, even if we cast aside the moral obligations which a strong nation owes to humanity, and change our question of what is best for China into what is best for the United States in China, or on the Pacific Ocean, we must still see that America is bound to profit by exerting substantial efforts to help China to struggle over her period of regeneration. In return China, as her traditions teach, will reciprocate a hundredfold.

There are, therefore, the strongest *a priori* reasons in favor of a closer and even more sympathetic understanding between the two great Republics in the world. China is slow, stupid, conservative, and everything else, but nevertheless, with her prodigious numbers, her vast extent, her unlimited resources, and her instinctive sense of gratitude, she can be a coadjutor in Asia of no mean value.

But, further, to judge the probability of close friendship between these two great Republics, we need only to examine the past. The relations between these countries have always been most cordial. They have never had even a quarrel, to say nothing of war. The United States is known to the Chinese as the only power which not only has never tried to seize our land, but has always endeavored to prevent others from committing such injustice. This feeling alone is enough to insure a lasting gratitude in the heart of the Chinese. The part played by John Hay in saving China from the clutches of the powers during the Boxer uprising in 1900, the unparalleled fairness of Mr. Roosevelt in influencing Congress to return to us the surplus Boxer indemnity, the recent efforts of President Taft in preventing interference during our Revolution, the unanimously carried resolution of Congress introduced by Governor-elect Sultzner for the recognition of the Chinese Republic, and the enthusiastic sympathy shown us by the best type of Americans all over the country, are but a few of the many favors from the United States which the Chinese people can never forget. Gratitude is not only an eminent virtue, as observed by many, but almost an inherited habit of the Chinese.¹⁰ As

¹⁰ Consult Herbert A. Giles's, *Civilization of China*, chapter on "Chinese and Foreigners."

soon as circumstances permit, China will, without the least doubt, demonstrate her appreciation of the favors shown her during the time when she is helpless. Indeed in a limited manner, she has already begun to show her appreciation. We still remember how the late Burlingame¹¹ was honored by China as her special ambassador to Europe in recognition of his friendly help. It was out of appreciation of America's fairness in returning the surplus Boxer indemnity that China has by her own will decided to use that money entirely for the education of her young men in the United States, the meaning of which act must be clear to every thinking American. Indeed, the feeling of gratitude of the Chinese towards the American people as a whole, and John Hay in particular, will become more profound as we progress. When China is free from obstructions of the greedy powers, and starts on her own way to progress, we can prophesy that the most majestic monument in honor of the Christian statesmanship of John Hay will not be found in the United States, but in China. For John Hay will become more beloved to the Chinese than to his own people.

Then again, the Chinese know perfectly well that America only desires greater trade facilities. As President Taft has recently declared, trade is the forerunner of peace and friendship.¹² The Chinese have always believed in this doctrine, and therefore they welcome the Americans. A trade that benefits only one side of the bargain will not last long, while that which benefits both is not going to be slighted by either. Thus as our commercial relations increase so will our friendship grow. With her geographical advantages, her enormous resources and her characteristic capacity in business enterprise, America should have the best advantage over all in distributing her commerce and disseminating her influence in the regeneration of China, which is bound to follow the Revolution.

¹¹ Consult Frederick W. Williams: *Anson Burlingame and the First Chinese Mission to Foreign Powers*, New York, 1912.

¹² Before the Fifth International Congress of Chambers of Commerce in Boston.

It must also be mentioned that America itself is directly responsible for the Revolution. Indeed some even go so far as to say that it was an American Revolution, because it was so much American. In the first place many of the leaders of the movement, such as ex-President Sun Yat-Sen, were either educated in America or lived under American influence. In every revolutionary center, there were numbers of American-educated students. Therefore as the French Revolution was inspired by America's success so China's Revolution was brought about and won by America's education.

There must be added the fact that many Americans themselves—missionaries, educators and merchants alike—were in no small measure personally responsible for what happened in China. Besides sowing the seed of the Revolution during the last sixty years, these Americans have shown unmistakable sympathy and rendered every legitimate help to the Revolution. Indeed the Christian efforts of these self-sacrificing men in leaving their own homes and coming over to China to preach the Gospel and to diffuse knowledge, as well as their help during the Revolution itself, have contributed no small share in making the Revolution so sane and bloodless. The good results of their efforts have won not only the confidence, but also the good will of the Chinese people, and there is not the slightest doubt that these Americans will exert even a greater influence in the future.

As the seed of the Revolution was sown by America thirty years ago in the hearts of our students who first came to this country, so the constructive work following the Revolution will be done under the influence of America which hundreds and hundreds of our leaders will receive. The handful of young men who received their education in this country have already done a great deal; but what may be expected of the hundreds of our students now found in every important educational institution of America cannot but be tremendous. These young men study not only American text books, but they themselves become Americanized. When they return to China they do everything they can to spread the good name of America.

Therefore, since the seed of the Revolution was sown by America, and the success and saneness of it made possible by American educated men with the help of American citizens, and since the constructive work will also be done directly under American influence as well as along principles laid down by America, we can easily see that every success China makes will mean just that much credit to the United States, while each failure she meets will no less reflect upon America.

As we realize more clearly the great influence which America has had upon this Revolution, we shall feel more grateful for our success towards her, the result of which will not only be the increase of American trade, but American ideas as well, in China. We have eight hundred students in the United States today; we shall probably have twice that number five years to come. In return, the number of your missionaries, educators, and merchants to China will increase in proportion to meet the greater demand. This exchange of goods, ideas and men between our two countries is bound to improve the understanding and mutual appreciation of each other, the result of all of which cannot but be a still closer relationship between our two nations.

We must remember, however, that there are some dangerous circumstances which might imperil our good prospects. We do not fear any political differences between our two nations, nor do we even need to mention the once possible irritation arising from the exclusion act. Concerning the difficulties arising from the latter, we believe that the best type of Americans regret the existence of such difficulties as much as we do. Moreover, we also believe in the good sense of the American people who have been endeavoring and will continue to endeavor to ameliorate all the obnoxious features until the act will no longer remain humiliating to us or unbecoming to you.

Furthermore, we also feel that we can take care of our own coolies. In the developing of our railways, mines, and manufactures, we certainly shall be in need of our own cheap labor. In addition, our uncultivated land alone will furnish employment to whatever labor we can spare, provided

Russia does not succeed in stealing too much of it from us. China proper itself is estimated, on good authority,¹³ to be sufficient to maintain a population of 650 to 700 millions. In other words, by simply developing our own provinces, we can increase our population 80 per cent, and get along comfortably for at least fifty or a hundred years, without requiring any relief by exodus. We may also venture to say that, if America keeps on increasing her population at the present rate, and with such help as Colonel Roosevelt's crusade against race suicide, and Dr. Eliot's recent preaching before the Harvard freshmen in favor of marriage, at the end of fifty years China might have to reverse the law so as to bar American emigrants. This may seem too much like a joke. Nevertheless, it is by no means impossible. At any rate, many may have already found out that the fear of the invasion of the Chinese immigrant is passing away from the hearts of even those who used to make the loudest cry, while many others are beginning to feel the need of the help of Chinese agricultural labor. As a matter of fact, China herself disfavors the unregulated emigration of her ignorant classes as much as the United States. Under such circumstances, we need not worry the least over this unpleasant question, because it will soon die its natural death.

What seems to be the real danger lies in the unduly selfish acts which may be committed by some of the financial "promoters" who hesitate sometimes neither to extract a pound of flesh for a pound of gold—to use the familiar expression—nor to sell the good will which others have won. This danger would become perilous should the governments be misled to sacrifice what is good for their people in the long run, for the immediate but short-lived gains of a few. I refer especially to the unfortunate act of the American China Development Company of some seven years ago,¹⁴

¹³ G. Curson, *Problems of the Far East*, p. 399.

¹⁴ Led by her confidence in America, China granted to the American-China Development Company the concession for the construction of the trunk line between Canton and Hankow, a distance of about one thousand miles, on the expressed condition that the controlling interest of the concession should remain in the hands of Americans. Soon after the concession was granted the American financiers sold the controlling interest

by which these promoters betrayed the confidence of China, sold the fair name of America, and incidentally brought down a widespread boycott against the innocent American people. A gigantic swindle is no word to express that near-sighted deal. Time and space forbid us to go into details of that transaction, which is regarded as unfortunate both by China and the United States. Suffice it to say that that was the only thing which has done much damage to the good feeling between the people of our two countries, and that all well-wishers of both countries should try in every way to prevent similar unfortunate acts from being repeated to mar America's fair name of the past or to damage her immense trade opportunities in the future. We call attention to dangers from such or similar sources, for it is well known that it is for such purposes that even good people may be led to misrepresent, to fabricate or to do everything else that proves expedient.

In conclusion, we may observe again that the relations between China and the United States have always been both cordial and sympathetic. As a result of the Revolution, their mutual responsibilities, as well as mutual obligations, have increased. These two great nations are bound to have a thousand times more to do with each other; and as this increased intercourse grows and multiplies, the relations between them will become more sympathetic and their friendship more intimate. Because the relationship between these two countries is not the result of mutual fear, but of mutual advantage, harmony in interest and identity of ideals.

directly to some Belgians, but indirectly to Russia, the very thing which China tried to avoid. As a result China was compelled to purchase back that interest at an enormous financial sacrifice, besides suffering other difficulties. Also see P. H. Kent, *Railway Enterprise in China*, 1907, pp. 96-121, and the author's article on "Why the Chinese Oppose Foreign Railway Loans" in the *American Political Science Review* of August, 1911.